

The purpose of this file is to collate the information from the Qur'ân¹ on:

- i. Beginning and End of Creation
- ii. Beginning of Life and stages of life
- iii. Intermediate stage just after death
- iv. Day of Judgment
- v. Reward and Punishment
- vi. Eternal life in the hereafter

We begin the journey through the Glorious Arabic Qur'ân with the following verses which are related to our subject of discussion:

“Move not your tongue so as to make haste therewith. It is **Our (Allâh's) duty to compile (collect and arrange) IT (Qur'ân)** and to regulate² its reading. But once We (Allâh) have regulated its reading, follow you its reading (as regulated). **Even it is Our³**

¹ [43:78] “**Verily We (i.e. Allâh) have brought the truth (Al-Haqq i.e. Al-Qur'ân) to you:** but most of you have a hatred for Truth (Al-Qur'ân).” [22:72] “When Our (i.e. Allâh) Clear Signs (Qur'ân) are rehearsed to them, thou wilt notice a denial on the faces of the unbelievers! **They nearly attack with violence those who rehearse Our (Allâh's) signs – (âyât of Al-Qur'ân) to them...!**”

²:: ‘1 control by rule. 2 subject to restrictions. 3 adapt to requirements.’ The Concise Oxford Dictionary 1990.

³ Western critics of the Qur'ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

Quote from Imam Ghazzali: “**Allâh** has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would **Allâh** enter in a body, as **Allâh** existed by Himself before all originated things and there was nobody along with Him? **Allâh** is an All Knowing, Almighty, Willing

(Allâh's) duty to explain⁴ IT (Qur'ân) (as necessary)". (Al-Qur'ân 75:16-19
Translation by Dr. Kamal Omar)

2-121: "Those⁵ to whom We (*i.e.* Allâh) have sent the Book **study it as it should be studied: they are the ones that believe therein: those who reject Faith therein, - the loss is their own.**"

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٢٥﴾

25-33: "And no question do they bring to thee (Muhammad) but **We (*i.e.* Allâh) reveal to thee the truth and the best explanation** (thereof)."

Important to note: The Arabic words at the end of this verse are **AH'SAN'AL TAFSEER!** Tafseer in this context and verse means **BEST EXPLANATION!** In other words the best explanation of the Qur'ân is by **Allâh alone!**

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

17-41: "We (*i.e.* Allâh) have explained (things) in various (ways) in this Qur'ân, in order that they may receive admonition, but it only increases their flight (from the Truth)!"

TASREEF: Sad Ra Fa: '**Tasreef**' ~ The Arabic word Tasreef in the Qur'ân: '**Signifies [the varying, or diversifying, of the Qur'ân, by repeating them in different forms; or] the making of the verses of the Qur'ân distinct [in their meanings by repeating and varying them,** as example by many of the expositors in the instances occurring in 6:46 and 65 and 105, and xlv. 27¹]. It signifies also: *The deriving one word from another [by modification of the form for the*

Creator. These attributes are impossible for a body. **Allâh** exists by Himself without the substances of a body. **Allâh** is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble **Allâh!**" (Al Ghazzali - "The Revival of the Religious Sciences" Vol. 1)

⁴ ALLÂH ALONE EXPLAINS THE AL-QUR'ÂN (6/114; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11; 12/111; 17/89) - 6:114: "Say: "Shall I seek for judge other than Allâh?- when He (*i.e.* Allâh) it is Who (*i.e.* Allâh) hath sent unto you the Book (*i.e.* Al-Qur'ân), explained in detail. [...]" 6:55: "Thus do We (*i.e.* Allâh) explain the Signs in detail: that the way of the sinners may be shown up." 7:32: "...Thus do We (*i.e.* Allâh) explain the Signs in detail for those who understand. "

⁵ 14-1: "A. L. R. A Book which We have revealed unto thee, in order that **Thou (Muhammad) mightest lead Mankind out of the depths of darkness into light** - by the leave of their Rabb - to the way of (Him) the Exalted in power, worthy of all praise! "-

purpose of modifying the meaning; including what we term the declining of nouns (like as ‘sarf) and the conjugating of verbs]’ Arabic~English Lexicon by E. W. Lane Vol. 2, p. 1681.
 [Note: All the verses quoted in this document on each subject matter are explained repeatedly in various ways to make things clear, which in the Qur’ânic terminology is ‘Tasreef.’]

BEGINNING OF CREATION AND LIFE

21-30: “Do not the unbelievers see that **the heavens and the earth were joined together** (as one unit of creation), before We (*i.e.* Allâh) clove them asunder? **We (*i.e.* Allâh) made from water every living thing.** Will they not then believe? ”

CREATION OF HUMAN BEINGS

76-1/2: “Has there not been over man a long period of time, **when he was nothing** - (not even) mentioned? **Verily We (*i.e.* Allâh) created man from a drop of mingled sperm,** in order to try him: so We (*i.e.* Allâh) gave him (the gifts), of hearing and sight.” 19-67: “**But does not man call to mind that We (*i.e.* Allâh) created him before out of nothing?”**

2-28: “**How can you deny the existence of Allâh seeing that you were lifeless (matter), and He (*i.e.* Allâh) gave you the faculty of growth,⁶ of sensation and intellect...?”** [*This verse refers to life 1st time; - life for the 2nd time refer to 56-61; 21-104; 14-48*]

71-17: “**And Allâh has produced you (human kind) from the earth growing** (gradually as a tree),”

23-verses 12, 13, 14: “**And certainly We (*i.e.* Allâh) evolved man out of an extract of clay.** And after changing his state, (We) placed him as a **(sperm) drop⁷** in an abode⁸ of stability (in the wall of the womb) for a predetermined time; And then We (*i.e.* Allâh) fashioned the drop of sperm into a mass (of cells) attached⁹ via a stalk (to the early placenta); then We (*i.e.* Allâh) formed out of it a **chewed-like¹⁰ embryonic mass**; then We (*i.e.* Allâh) formed bones **within the mass and clothed¹¹ the bony framework with**

⁶: *Hayât* – faculty of growth, of sensation, of intellect.

⁷: *Nutfah*

⁸: *Qarâr* – from the root *qarara* – abode of stability; determined time, appointed time.

⁹: *Alaqah* – from the root *‘alaqai* – to suspend a thing to another by a rope; attach or cling to.

¹⁰: *Mûdgghah* – from the root *madagha* – chewed flesh; foetal flesh.

¹¹: *Fakasowna* – from the root *kasawa* – oblong piece of cloth, of a single piece; wrapping garments (the clothing material is obviously the muscle hence my description of it as elongated).

(elongated) muscle groups attached¹² to it. Then We (*i.e.* Allâh) produced out of it **a new creation**¹³ [This translation is from Dr. Joseph Noor's book 'Document X', Direct Evidence of God's Existence. Please visit his website: www.documentX.net]

40-67: "It is He (*i.e.* Allâh) who has created you (human beings) from dust then from a sperm-drop, then from a leech-like clot; then does He (*i.e.* Allâh) get you out (into the Light) **as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a term appointed;** in order that ye may learn wisdom."

75-39: **"And of (from) the male He (*i.e.* Allâh) made two sexes, male and female."** [The male sperm determines the gender of the child, as he has the X and Y chromosomes. This discovery is fairly recent, as it was believed in past times that the woman was responsible for the gender of the child. The Qur'ân stated this information in the 7th century]

42-11: "(Allâh) the Creator of the heavens and the earth: He (*i.e.* Allâh) **has made for you pairs from among yourselves, and pairs among cattle: by this means does He (*i.e.* Allâh) multiply you:** there is nothing whatever like unto him ..."

22-5: **"O mankind! if you have a doubt about the Resurrection, (consider) that We (*i.e.* Allâh) created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed,** in order that We (*i.e.* Allâh) may Manifest (Our power) to you; and We (*i.e.* Allâh) cause whom we will to rest in the wombs for an appointed term, **then do We (*i.e.* Allâh) bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much),** and (further), thou sees the earth barren and lifeless, but when We (*i.e.* Allâh) pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs). "

16-70: "It is Allâh who creates you and takes your life at death; of you there are **some who are sent back to a feeble age, so that they know nothing having known (much):** for Allâh is All-knowing, All-Powerful."

¹² : **Lah'mâ** – from the root **lahama** – flesh; united, joined.

¹³ : **Âkhar** – from the root **akhara** – another, a thing or person other than the former.

16-78: "It is He (*i.e.* Allâh) who brought you forth from the wombs of your **when ye knew nothing; and He (*i.e.* Allâh) gave you hearing and sight and intelligence** and that ye may give thanks (to Allâh). "

23-99: "(in falsehood will they be) until, when death comes to one of them, he says: "O My Rabb,¹⁴ send me back (to the life of this world)," - 23-100. "In order that I may work righteousness in the things I neglected." – **"By no means! It is but a word he says. " - before them is a Bar'zakh (Partition) till the Day they are raised up."** (there is no contact between the living and the dead- refer to 35-22)

21-104: " The Day that We (*i.e.* Allâh) roll up the heavens like a scroll rolled up for Books (completed),- **even as We (*i.e.* Allâh) produced the first creation, so shall We (*i.e.* Allâh) produce a new one: a promise We (*i.e.* Allâh) have undertaken: truly shall we fulfill it. "**

50-15: **"Were We (*i.e.* Allâh) then weary with the first creation, that they should be in confused doubt about a new creation?"**

20-55: "From the (earth) did We (*i.e.* Allâh) create you, and into it shall We (*i.e.* Allâh) return you, and from it shall We (*i.e.* Allâh) bring you out once again."

14-48: **"One day the earth will be changed to a different earth,** and so will be the heavens and (mankind) will be marshalled forth, before Allâh, the one, the Irresistible;"

36-51: "The trumpet shall be sounded, when Behold! From the sepulchres (men) will rush forth to their Rabb! " 36-52: "They will say: **"Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (a voice will say:) "This is what Allâh Most gracious had promised; and true was the word of the messengers!"** 36-53: "It will be no more than a single Blast, when lo! they will all be brought up before Us (*i.e.* Allâh)! 36-54: "Then, on that day, not a person will be wronged in the least, and you **all shall but be repaid the meeds of your past deeds."**

¹⁴ *Rabb* means 'to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion' Mufradât alfâz al-Qur'ân by ar-Râghib al-Isfahânî. Refer also to chapter 87: verses 2-3. Please note that the word has different meanings when it does not refer to the Creator).

NO FORGIVENESS AT THE TIME OF DEATH

4-18: **“Of no effect is the repentance of those who continue to do evil, until death faces one of them,** and he says, “Now have I repented indeed;” nor of those who die rejecting faith: for them have We (*i.e.* Allâh) prepared a punishment most grievous.”
[Linked: 50-19; 56-87; 38-3; 40-84, 85; 4-97; 45-21; 75-26, 27, 28]

3-116: **“Those who reject Faith,-** neither their possessions nor their (numerous) progeny will avail them aught against Allâh. **They will be companions of the Fire, - dwelling therein (for ever).”**

4-116: **“Allâh forgives not (the sin of) joining other gods with Him;** but He forgives whom He pleases other sins than this: one, **who joins other gods with Allâh, hath strayed far, far away (from the right).”**

RESURRECTION- NEXT LIFE

56-61: **“From changing your forms and creating you (again) in (forms) that ye know not.”**

84-19: “Ye (human kind) shall surely **travel from stage to stage** (evolving further as Allâh wills (*i. e.* hereafter))”

17-13: “Every man's fate We (*i.e.* Allâh) have fastened on his own neck: on the Day of Judgment We (*i.e.* Allâh) shall bring out for him a scroll, which he will see spread open.”

17-14: “(It will be said to each one :) **“Read thine (own) record: sufficient is thy self this Day to make out an account against yourself.”**

18-49: “And the Book (of deeds) will be placed (before each one) and thou wilt see the sinful in great terror because of what is (recorded) they will say, **“Ah! Woe to us! What a Book is this! It leaves out small or great, but takes account thereof! ”** They will find all that they placed before them: and not one will thy Rabb treat with injustice

99-7/8: **“Then shall anyone who has done an atom's weight of good, see it!” “And anyone who has done an atom's weight of evil, shall see it.”**

44-56: **“Nor will they there taste death, except the first death;** and He (*i.e.* Allâh) will preserve them from the penalty of the Blazing Fire,”-

THREE CLASSES OF PEOPLE ON DAY OF JUDGMENT

Chapter 56- verses 8 to 40:

8. “Then (there will be) the companions of the **right hand**; - what will be the companions of the right hand? 9. And the companions of the **left hand**, - what will be the companions of the left hand? 10. And those **foremost** (in Faith) will be foremost (in the Hereafter). 11. **These (the foremost) will be those nearest to Allâh. 12. In Gardens of bliss:** 13. A number of people from those of old, 14. And a few from those of later times. 15. (they will be) on thrones encrusted (with gold and precious stones), 16. Reclining on them, facing each other. 17. Round about them will (serve) youths of perpetual (freshness), 18. with goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains: 19. No after-ache will they receive there from, nor will they suffer intoxication: 20. And with Fruits, any that they may select: 21. And the flesh of fowls, any that they may desire. 22. And (there will be) companions with beautiful, big, and lustrous eyes, - 23. Like unto Pearls well-guarded. 24. A reward for the deeds of their past (life). 25. No frivolity will they hear therein, nor any taint of ill, - 26. Only the saying, “ Peace! Peace ”. 27. The companions of the right Hand, - what will be the companions of the right hand? 28. (They will be) among Lote-trees without thorns, 29. Among Talh trees with flowers (or fruits) piled one above another, - 30. In shade long-extended, 31. By water flowing constantly, 32. And fruit in abundance. 33. Whose Season is not limited, nor (supply) forbidden, 34. And on thrones (of dignity), raised High. 35. We (*i.e.* Allâh) have created (their companions) of special creation. 36. And made them virgin - pure (and undefiled), - 37. Beloved (by nature), equal in age, - 38. for the companions of the right hand. 39. a (goodly) number from those of old, 40. and a (goodly) number from those of later times.”

PEOPLE OF HELL

Chapter 56 verses 41 to 56

41. The companions of the **left hand**, - what will be the companions of the left hand? 42. (they will be) in the midst of a Fierce Blast of Fire and in boiling water, 43. And in the

shades of black smoke: 44. Nothing (will there be) to refresh, nor to please: 45. For that they were wont to be indulged, before that, in wealth (and luxury), 46. And persisted obstinately in wickedness Supreme! 47. And they used to say, “What! When we die and become dust and bones, shall we then indeed be raised up again? - 48. “With our fathers of old time?” 49. Say: “Yea, those of old and those of later times,” 50. All will certainly be gathered together for the meeting appointed for a Day well-known. 51. “Then will you truly, - O you that go wrong, and treat (Truth) as Falsehood! - 52. “You will surely taste of the Tree of Zaqqum. 53. “Then will ye fill your insides therewith, 54. “And drink boiling water on top of it: 55. “Indeed you shall drink like diseased camels raging with thirst!” 56. Such will be their entertainment on the Day of requital! ”

FOREVER - BLISS IN HEAVEN –SUFFERING IN HELL

35-35: “Who has, out of His (*i.e.* Allâh) bounty, settled us in **a home that will last:** neither toil nor sense of weariness shall touch us therein.”

35-36: “But those who reject Allah - for them will be the Fire of Hell: **no term shall be determined for them, so they should die, nor shall its penalty be lightened for them.** Thus do We (*i.e.* Allâh) reward every ungrateful one! ”

43-77: **“They will cry: "O Malik! Would that thy Rabb put an end to us!" He will say, “Nay, but ye shall abide!”**

25-11/14: “Nay they deny the Hour (of the Judgment to come): but **We (*i.e.* Allâh) have prepared a Blazing Fire for such as deny the hour:** “When it sees them from a place far off, they will hear its fury and its ranging sigh.” and when they are cast, bound together into a constricted place therein, they will plead for destruction there and then! **“This Day plead not for a single destruction: plead for destruction Oft- repeated!”**

NO DEATH IN HEREAFTER

44-56: **“Nor will they there taste death,** except the first death; and He (*i.e.* Allâh) will preserve them from the penalty of the Blazing Fire,”-

87-12/13: “Those who will enter the great fire, in which **they will then neither die nor live.**”

QUESTION: WHERE ALL THE MESSENGERS ALSO MORTALS LIKE US:

25-20: **“And the messengers whom We (*i.e.* Allâh) sent before thee (Muhammad) were all (men) who ate food and walked through the streets:** We (*i.e.* Allâh) have made some of you as a trial for others: will you have patience? For **Allâh** is one who sees (all things).”

21-7: “Before thee (Muhammad), also, **all the messengers We (*i.e.* Allâh) sent were but men, to whom We (*i.e.* Allâh) granted inspiration:** if ye realise this not, ask of those who possess the Message.” 21-8. **“Nor did We (*i.e.* Allâh) give them bodies that ate no food, nor were they exempt from death.”**

WAS MUHAMMAD THE SAME AS OTHER PROPHETS?

18-110: **“Say: “I (Muhammad) am but a mortal like yourselves,** (but) the has come to me, that your ilâh (God) is one Allâh. Whoever expects to His Rabb, let him work righteousness, and, in the worship of his Rabb (Lord), admit no one as partner.” (cf: 2-285; 2-252/253; 42-13)

DID MUHAMMAD KNOW THE UNSEEN AND FUTURE?

7-188: **“Say: “I (Muhammad) have no power over any good or harm to myself except as Allâh willed. If I (Muhammad) had knowledge of the unseen, I (Muhammad) should have multiplied all good, and no evil should have touched me:** I (Muhammad) am but a warner, and a bringer of glad tidings to those who have faith. ”

46-9: **“Say: I (Muhammad) am not the first of the Messengers and bring no new-fangled doctrine (belie) among the Messengers,** nor do I (Muhammad) know what will be done with me or with you. **I (Muhammad) follow but that which is revealed to me by inspiration;** I (Muhammad) am but a Warner open and clear.”

42-15: “Now then, for that (reason), call (them to the faith), and stand steadfast as thou (Muhammad) art commanded, nor follow thou their vain desires; but say: **“I (Muhammad) believe in the Book which Allâh has sent down;** and I (Muhammad) am commanded to judge justly between you. Allâh is Our Rabb and your Rabb: **for us (is the responsibility for) our deeds, and for you for your deeds.** There is no contention between us and you. Allâh will bring us together, and to Him is (our) final Goal.”

IF YOU TRULY LOVE ALLÂH AND THE PROPHET OBEY THE FOLLOWING:

Allâh commands the Prophet to declare:

3:31: **“Say: “If ye do love Allâh, Follow me (*i.e.* Muhammad): Allâh will love you and forgive you your sins:** for Allâh is Oft-Forgiving, Most Merciful.”

3-132: **“And obey Allâh and the Messenger that you may obtain mercy.”**

33-71: “That He (*i.e.* Allâh) may make your conduct whole and sound and forgive you your sins: **he that obeys Allâh and His Messenger has already attained the highest achievement.”**

Allâh declares:

33:36: **“It is not fitting for a Believer, man or woman, when a matter has been decided by Allâh and His Apostle (*i.e.* Muhammad) to have any option about their decision: if any one disobeys Allâh and His Apostle, he is indeed on a clearly wrong Path.”**

Allâh has decided:

7-3: (*Allâh commands the believers*) **“Follow (O mankind) the Revelation (Al-Qur’ân) given unto you from your Rabb, and follow not, as friends or protectors, other than Allâh. Little it is you remember of admonition.”** (cf. 7-203)

The Prophet is commanded to declare he follows only Qur’ân:

12-108: [*Allâh commands the Rasûl to say the following words so they become the Rasûl’s hadîth*] **“Qûl - Say (Muhammad): This is my way [*i.e.* the Qur’ânic way]: I**

(i.e. Muhammad) call to Allâh, with certain knowledge (i.e. Qur'ân only) ~ I and those who follow me (i.e. Muhammad,).....”

Allâh states the Qur'ân is the weightiest in evidence:

6-19: [Allâh commands the Rasûl to say the following words so they become the Rasûl's *hadîth*] **“Qûl - Say: ‘What thing is most weighty in evidence?’** [so the following words become the Rasûl's *hadîth*] **Qûl -Say: ‘Allâh is witness₁₅ between me and you; this Qur'ân (the most weighty in evidence) had been revealed to me (i.e. Muhammad) by inspiration, that I (i.e. Muhammad) may warn you and all whom it (i.e. Qur'ân) reaches. Can you possibly bear witness that besides Allâh there is another Deity? [Allâh commands the Rasûl to say the following words so they become the Rasûl's *hadîth*] Qûl - Say: ‘Nay! I (i.e. Muhammad) cannot bear witness!’ [Allâh commands the Rasûl to say the following words so they become the Rasûl's *hadîth*] Qûl - Say: ‘But in truth He is the one Allâh, and I (i.e. Muhammad) am truly am innocent of (your blasphemy of) joining others with Allâh’.”**

Note: Allâh has commanded the Rasûl FOUR times in this one ayâh to **SAY ~ QÛL** ~ what Allâh commands him to say! **So the words which follow QÛL declared by the Rasûl are his *ahadîth*** and the wisdom he was taught by Allâh is preserved perfectly in the Qur'ân by Almighty Allâh. [cf: 6-19; 4-166; 29-52 and 6-114]. There can be no better way to preserve his sayings than in the Divine Book itself and by Allâh in His Final Revelation!

6-114: [Allâh commands the Rasûl to say the following words so they become the **Rasûl's *hadîth***] **“Qûl - Say: “Shall I seek for judge other than Allâh? ~ when He (i.e. Allâh) it is Who (i.e. Allâh) hath sent unto you the Book (i.e. Qur'ân), explained in detail.** [Allâh declares] They know full well, to whom We (i.e. Allâh) have given the Book, that it (i.e. Qur'ân) hath been sent down from thy *Rabb* in Truth. Never be then of those who doubt.”

10: (Allâh declares) **4-166: “... Allâh bears witness that what [i.e. Qur'ân] He (i.e. Allâh) hath sent unto thee (i.e. Muḥammad) He (i.e. Allâh), hath sent from His (i.e. Allâh's own) knowledge and the malâ'ikah bear witness: but enough is Allâh for a witness.”**

Allâh declares that the only certain knowledge is the Qur'ân only:

10-32. "Such is Allâh, your real Cherisher and Sustainer: **apart from truth, what (remains) but error? How then are ye turned away?"**

Answer to those who reject the Qur'ân demand another book:

10-15 to 18: [Allâh declares] "But when Our (Allâh's) Clear Signs (Ayât) are rehearsed unto them, those (who are unbelievers) who rest not their hope on their meeting with Us, (*the rejecters and unbelievers saying*) say: **"Bring us a reading (other than this Qur'ân), or change this: [so the following words become the Rasûl's hadîth] Qûl - Say: "It is not for me (Muhammad), of my own accord, to change it: I (Muhammad) follow naught but what is revealed unto me [i.e. Al-Qur'ân]: if I (Muhammad) were to disobey my Rabb, I should myself fear the penalty of a great Day (to come)." [Allâh commands the Prophet to say the following words which become the Rasûl's hadîth] Qûl - Say: "If Allâh had so willed, I (Muhammad) should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"** [Allâh declares]: **"Who doth more wrong than such as forge a lie against Allâh, or deny His Signs [i.e. Al-Qur'ân]? But never will prosper those who sin."** [Allâh declares] "They serve, besides Allâh, things that hurt them not nor profit them, and they (the unbelievers) say: "these are our intercessors with Allâh." [*the following words become the Rasûl's hadîth*] Qûl - Say: **"Do ye indeed inform Allâh of something He knows not, in the heavens or on earth? - Glory to Him! And far is He above the partners they ascribe (to Him)!"** (cf. 2-79; 3-78; 2-174 ~ Allâh declares all other Books are not part of Allâh's book)

The companions of Muhammad followed only Qur'ân:

[Allâh declares] **"...And [one who] follows a path other than that chosen by the believers [i.e. his companions], We (i.e. Allâh) shall leave him in the path he has chosen and make him enter hell – and it is an evil resort."** (Al-Qur'ân 4-115)

[Allâh declares] "And those [i.e. his first companions] who believed and fled and struggled hard in Allâh's way, and those [i.e. his companions of Madînah] who gave shelter and helped,

these are the believers truly. For them is forgiveness and an honourable provision.” (Refer Al-Qur’ân. 8-74.)

WAS MUHAMMAD A UNIVERSAL MESSENGER?

7:158: **“Say: O Mankind! I (Muhammad) am sent unto you all, as the Apostle of Allâh, to Whom belongs the dominion of the heavens and the earth: there is no deity but He (Allâh): it is He (Allâh) that gives both life and death. So believe in Allâh and His Apostle (Muhammad), the Unlettered Prophet¹⁶, who believeth in Allâh and His words: follow him (Muhammad) that (so) ye may be guided.”** (and scores of similar verses)

34:28: **“We (Allâh) have not sent thee (Muhammad) but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sin), but most men understand not.”**

ALLAH’S AHADITH IS AL QUR’ÂN:

39-23: “Allâh has revealed (from time to time) the most beautiful Message (HADÎTH) in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb tremble thereat; then their skins and their hearts do soften to the celebration of Allâh’s praises. Such is the guidance of Allâh. He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide.”

31-6: “But there are, among mankind, those who purchase idle tales, (LÂH’WÂL-HADÎTH) without knowledge (or meaning), to mislead (mankind) from the path of Allâh and throw ridicule (on the path of truth *i.e.* Al-Qurân) - for such there will be a humiliating penalty.”

68-44: “Then leave Me (*i.e.* Allâh) alone with such as reject this HADÎTH (Allâh’s Qur’ânic message): by degrees We (*i.e.* Allâh) will punish them (*i.e.* the rejecters of

¹⁶ [29:48] “And thou (Muhammad) was not (able) to recite a Book before this (Book came), nor art thou (Muhammad) (able) to transcribe it with thy right hand: in that case, indeed, would the talkers of vanities have doubted.”

Allâh's Qur'ânic message) from directions they perceive not." [Additional linked verses: 69-43 to 47; 45-6; 7-185; 13-40; 5-99; 4-41; 25-30; 6-159; 53-29; 77-50]

5- 44, 45: **"if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) unbelievers. "and if any fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) wrong-doers."**

5-47: "if any do fail to judge by (the light of) what Allâh hath revealed, they are (no better than) those who rebel."

33-67, 68: "And they (the disbelievers) would say: **"Our Rabb, we obeyed our chiefs and our great ones, and they misled us as to the (right) path (of the Qur'ân). Our Rabb, give them double penalty and curse them with a very great Curse!"** [Linked: 7-146; 10-28, 29, 30; 10-35; 5-103 &104]

42-48: "If then they turn away, We (i.e. Allâh) have not sent thee (i.e. Muḥammad) as a guard over them. Thy (i.e. Muḥammad's) duty is but to convey (the Message of Al-Qur'ân). And truly, when We (i.e. Allâh) give man a taste of a Mercy from Ourselves (i.e. from Allâh), he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!" [Refer also to : 17/26; 64/12; 72/20-23; 2/256; 7/206, 6/50; 2/272; 16/82; 4/80; 24/54-56; 27/92; 42/30; 42/58]

4-41: "How then when We (i.e. Allâh) brought from each people a witness, and We (i.e. Allâh) brought thee (i.e. Muḥammad) as a witness against these people!" (Linked to 5-109; 16-89)

25-30: "Then the Messenger (i.e. Muḥammad) will say: "O my Rabb! Truly my people took this Qur'ân for just foolish nonsense."

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